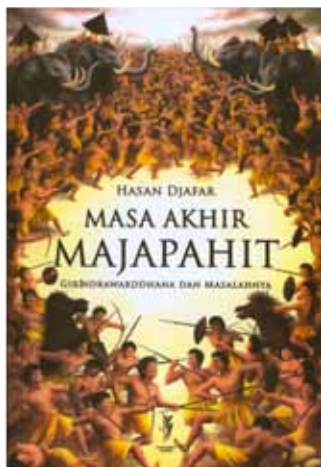


Hasan Djafar, *Masa akhir Majapahit; Girîndrawarddhana dan masalahnya*. Depok: Komunitas Bambu, 2009, xxvi + 238 pp. ISBN 979-37-31-48-6. Price: IDR 50,000 (soft cover).



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This book is a revised edition of a book entitled: *Girîndrawarddhana; Beberapa masalah Majapahit akhir* published in 1978 by Yayasan Dana Pendidikan Buddhis Nalanda. There have been many additions in this edition such as maps and photographs as well as two subchapters which are added to Chapter III entitled “The Hindu and Buddha religion during the final days of Majapahit” and “Trowulan; City or capital city of Majapahit”. The addition of these

two subchapters have made this book more complete.

An interesting point is the in-depth discussion on the last kings of Majapahit who all bore the title Girîndrawarddhana. Three kings bore this title: Girîndrawarddhana Dyahꦒꦶꦂꦶꦤꦢꦫꦮꦂꦢꦢꦲꦤ꧀ Dyahꦒꦶꦂꦶꦤꦢꦫꦮꦂꦢꦢꦲꦤ꧀ Dyahꦒꦶꦂꦶꦤꦢꦫꦮꦂꦢꦢꦲꦤ꧀ Rahawijaya. Dutch experts such as N.J. Krom, W.F. Stutterheim, B.J.O Schrieke, and P.J. Zoetmulder considered these three kings as the kings of a new dynasty from Kadiri who ruled during the final era of the Majapahit kingdom. Through his in-depth research of the available historical sources, especially tablets (*prasasti*) from the Majapahit era, Hasan Djafar has proven that the Girîndrawarddhana dynasty is a continuation of the Rajasa dynasty which began with Ken Arok (pp. 95-108, 147 and Appendix II).

Trowulan poses an interesting problem. The majority of experts believe that Trowulan is the capital city of Majapahit. Attempts to proof this was undertaken, among others, by H. Maclaine Pont, W.F. Stutterheim, and Slametmuljana. From Hasan Djafar’s research it can be concluded that Prapañca’s description in the Nāgarakṛtāgama did not mention a building which leads us to the identification of one of the temples still existing in Trowulan. Findings in the Trowulan area indicate that Trowulan was inhabited long before which is proven by excavations which unearthed building foundations which were on top of each other; and crisscrossing does not indicate a structural relation. This can only be possible if there was repeated construction on top of the earlier ruins (p. 144). Probably, Trowulan was a city during the Majapahit era which one day became the capital city of the kingdom (p. 143). The problem is that we do not know from which era this is as the area was once struck by a natural disaster and by several wars among the royal family of Majapahit before it was defeated by the Islamic Kingdom

of Demak. As yet, there is no clear chronology of the ruins in Trowulan.

One thing that should be noted is the cover picture which depicts a war scene. This picture looks like a local fight from a prehistoric era. The soldiers' clothing are all the same, there is no difference between friend and foe. In the Kidung Harsawijaya, is clearly described that the King sits on a chair decorated by shining gems, as is his elephant. Horses on which officials of the kingdom rode were equipped with saddles and bridles and decorated beautifully. Three kinds of horses were used: a white, black and brown male horse. The king usually sported a kris, court officials carried kris, spears or swords. Some of the soldiers carried banners, others carried spears, arrows, truncheons, swords, and shields, and still others carried musical instruments. The king's attire was *gringsing* cloth with its jewellery, court officials wore different cloth also decorated with jewellery.

In general, this book is an excellent reference for university students and readers interested in history as the descriptions are accompanied by a very complete reference.
